Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, AUGUST 20, 1831. NO. 34.

RELIGIOUS MISCELLANY.

PRESIDENT KIRKLAND ON EDUCATION AND RELIGION.

In his admirable Election sermon, preached in 1816, illustrating the obligation and value of a public spirit, Dr Kirkland thus speaks of the interests of Education, as among the most important objects of a patriot's solicitude. Our attention was accidentally called to the passage, which is too just and beautiful to be forgotten, or suffered to slumber with the passing productions of the day. Every parent and guardian of youth will not fail to discern in this passage the hand of a master skilfully touching the hidden springs of conduct, and with the wisdom of a philosopher and the tenderness of a parent exposing the dangers of the "young and helpless," and the necessity of watchfulness to avert them.

The interests of education awaken the solicitude of every considerate and benevolent man. Education was a chosen care of our fathers. It has engaged the frequent and earnest attention of their descendants, both in a private and public capacity. It lies with you, guardians of the state, charged with the patronage of good institutions, it lies with all the teachers and guides of the young, and with us, especially, who are entrusted with public seminaries, to feel the greatness of this concern. It is indeed a solemn and affecting inquiry, what man can do, by early culture to assist the powers, to model, to control the thoughts, principles, affections, actions, habits, character of man. By what methods shall we seek to preserve the succession of young and helpless generations from the waste of talents, the perversion of feelings and the ruin of hopes, to which they are exposed; how insure the progress of their minds and the developement of their virtues; how make their existence a blessing to society, to themselves, and to those from whom they sprung; in what manner shall we best do, what can be done but once; and seize the fugitive moments of uncertainty and contest, on which their character and destinies are suspended?

The solution of these interesting problems is, under God's blessing, to be sought in the influences of the family, society and of religious institutions, of the school and academy, and of the seminaries for enlarged education.

And having, in immediate connexion, spoken of the *morals and religion* of a people, as primary objects of solicitude to the lover of his country and mankind, he thus proceeds—

Instructers and monitors, with more or less light and power to engage us to the practice of virtue, present themselves in our frame and situation, in reason, and the sentiment of order and fitness, in natural conscience, in the desire of personal well being, in the social affections, and the sense of reputation, in positive laws, in the lessons derived from the experience of life, and from the observation of a moral Providence. Here are valuable sources of morals. So many inducements and restraints must have some effect. But after all that they can do, more is wanting to withstand the powerful tendencies to evil. Dwarfish virtues, gigantic vices, dissatisfied hearts, furnish melancholy proof that more is necessary to resist the tyranny of appetites and passions—to overcome the moral lethargy to which we are liable—and produce a genuine rectitude of temper and conduct. Human tribunals have but a limited jurisdiction. The law of honor fails to include some of the most essential virtues, is capricious, and in some things hostile to reason and humanity. How often is natural conscience overborne or misguided. Natural affections are vain and uncertain guides. Motives drawn from enlarged self interest are subject to many defects. The profitable and the right appear here and there disjoined, and we are compelled to witness prosperous crimes and defeated virtues—the discomfiture of a good cause, and sufferings and losses incurred by integrity. We are tempted to sacrifice a principle to an end, and pursue the expedient in violation of the right.

In these exigencies of our moral relations, our way obscured, our strength insufficient, shall we not look beyond this narrow world, this limited sphere;—and hear the call, invoke the aid of heaven-born religion? Let us ally ourselves to the power that made us. Virtue is God's law. It is under the patronage and protection of a rewarding and avenging Deity. By his unalterable will, virtue and happiness are, in the ultimate result, bound together in an indissoluble chain. Think not, short sighted, presumptuous mortal, to make a computation about the possible advantage of doing wrong in a single instance. Never imagine that you have an inducement to attempt to serve or deliver yourself by a departure from right—or any reason to be discouraged from duty by a doubt of final support and reward. Say you that natural religion leaves these truths open to question? We have the articulate voice of God, an extraordinary light from heaven to dispel every doubt, to make them clear and certain.

The Christian revelation establishes the doctrine of the universal and absolute safety and final benefit of virtue—of the inevitable ruin of vice. It also corrects our misapprehensions of the nature of goodness. It contains discoveries, facts and influences, to make virtue not only a principle, but an affection. It is designed indeed to qualify us for a higher happiness than the world can give. We are acting and suffering for eternity. But it forms a character adapted to the best use of the present life. The Christian is to live soberly, righteously and godly in the present world. The principles and motives of his conduct are chiefly drawn from distant objects; but he is taught that his business lies near at hand. His religion blends itself in one system with the common rules of behaviour, and makes his duties to men duties to God. He is not taken out of society to live in inactive seclusion, but enjoined to be diligent in business, as well as fervent in spirit, serving the Lord. No useful principle or propensity of his nature is eradicated or suspended by religion—but all are controlled or chastised. In whatsoever state he is, he is instructed to be content, whilst he uses opportunities to improve his condition. The gospel is a well-spring of charity. Kind affections, disinterestedness, mutual deference, respect to the rights and feelings of our fellow men in great and in small concerns, mark the temper and demeanor of every disciple of Christ.

DR DODDRIDGE'S CORRESPONDENCE.

Among the intimate friends and correspondents of Dr Doddridge was Nathaniel Neal, Esq. an eminent attorney in London, and to judge from his letters, greatly superior to the good Doctor himself in soundness of judgment and accurate discernment of character. His honesty and good sense, united with sincere respect and a cordial affection for his friend, made him an excellent counsellor. His attachment did not prevent his seeing the defects of Doddridge's character. It only awakened a watchful and tender solicitude to correct them; or at least to prevent their ill consequences when he thought that they might in any way be injurious to his fame or usefulness.

Mr Neal was the son of the well known author of the "History of the Puritans;" and was himself the author of a "Free and serious Remonstrance to Protestant Dissenting Ministers on occasion of the Decay of Religion," which was so well received that it was republished by Rev. Job Orton in 1775.

Mr Neal's friendship for Doddridge was substantially shown in his faithful care of the Doctor's pecuniary affairs during his sickness, and in the many offices of kindness and generosity shown to his widow and children after his death. It was by his example and exertions that a subscription was raised for Doddridge's family, more than equivalent to an annuity, which had been purchased but was lost in consequence of his dying abroad.

FROM NATHANIEL NEAL, ESQ.

Million Bank, April 11, 1750.

Dear Sir,—The interposing between yourself and Dr Jennings, in relation to Dr Watts's MSS., is to me by no means an agreeable undertaking; but if he requests it (and if he does not, it can answer no purpose) I shall be ready to do what I am able for the honor of the MSS., as well as to prevent a misunderstanding between the Doctor and you.

Allow me to say that I am very glad you have found out at last, that many much talked of amongst the dissenters are poor creatures; and though I am satisfied, if you judge as right in the application of that general observation to individuals as you do in making it, that it will set me and many other of your friends some degrees lower in your esteem with regard to our talents; yet if it does not affect us in the professions we make of esteem for you, I shall greatly rejoice, in that it will make you more moderate in the opinions you take up of men, and in the compliments which in consequence thereof you pay them, and which, in some instances, I fear you have found cause to retract.

As to the principles you act upon, I am as fully persuaded of their goodness as any man living; but as it is generally known you have within the last two or three years increased your acquaintance with some of the most eminent members of the Establishment, let not your worst enemy have a pretence for saying that you are paying court to them, in hopes of increasing their esteem of you, and your own interest amongst them; for although I think that a charming collect which you have selected, yet I am free to say the whole liturgy together is so very exceptionable, that one ought to be cautious in paying a compliment to any part of it, unless one was professedly considering which was to be commended and which to be censured.

Excuse this hasty line, and believe me to be, in bonds of the most inviolable friendship,

Dear Sir, ever yours,

NATH. NEAL.

FROM NATHANIEL NEAL, ESQ.

Million Bank, May 10, 1750.

Dear Sir,—I should not venture with so much freedom to apprize you of the censures that have been cast on you, if I did not think they were undeserved. I wish I knew my own intentions and views to be as uniformly right and benevolent as I firmly believe yours to be. Yet, when a great character is exhibited to view, upon the whole deserving wonder as well as applause, an inconsiderable looker on may discern a defect, and make a remark that may be worthy of attention and regard; and I sometimes flatter myself, that if being your adviser does not make me vain, nothing that is likely to fall to my lot will.

The reading your Expositor in manuscript, before it goes to the press, will afford me both so much improvement and entertainment, that, for my own sake, I should desire it if I have time. But my conceptions are really so slow, that, in order to do any thing well, I must not undertake too much. And I sometimes fear that, by attempting things out of my own sphere, I am in no small danger of being justly despised.

You make me smile when you say that you think "the dissenters *too stiff*." I am afraid we are all so, when we are thwarting any thing besides our own follies, passions and vices; there we are too apt to be pliable, and every where else stiff. We can bear with no follies but our own! and those we magnify into virtues. He that is very wise for, or against modes, and rites, and forms, and speculations, *must* be very stiff, or he will make no figure; and he that knows the difficulty of attaining true wisdom and real goodness of heart will have little leisure to attend to other people's follies, that he may get time to subdue his own. There is so little hope of curing these mad sailors, that the most we can attempt is to steer clear of them.

The chaplain's post which I want to fill I shall be extremely cautious of recommending to, for it is a difficult one, and many a youth, who might make a very reputable and honorable figure in a congregation, might make a contemptible one there. And it is a misfortune to our interest, that our ministers are so generally taken out of the lower families, where they have had neither instruction nor example of any degree of polite behaviour, are then carried through a course of studies on the foot of a charitable exhibition, which will not allow of the least expense or opportunity for improving in a genteel deportment, and are immediately forced into the world, decked in a low bred familiarity and confidence, or a sheepish awkward manner, which is as ridiculous, as the former is offensive. Perhaps I speak in terms too strong concerning these external qualifications; but you, who know the world as well as the Scriptures, also know the truth of that observation, *that man looketh at only the outward appearance*, &c. and, perhaps, it may suggest to you some expedient for its gradual correction.

I am perfectly yours, dear Sir,
In the sincerest esteem, and warmest affection,

NATH. NEAL.

LETTER TO A FRIEND UNDER BEREAVEMENT.

The Christian Observer for May contains an original letter written by the late Robert Hall to a friend after the death of his wife. It is worthy of the mind, as well as of the heart of the writer. Our readers, if in affliction, will peruse it with comfort; and if 'happy now,' it may prepare them for the days of sorrow.

TO MR H. ON THE DEATH OF MRS H.

My dear friend,—I cannot express the emotions of soul which I felt on receiving from your valuable son an account of the death of his dear mamma. I often realize in my mind, and think I see you in various postures, and with indications of heartfelt sorrow and pungent perplexity. Oh! the piercing pangs of grief attending such a separation! They cannot be expressed nor *pictured*, but in idea. I have felt, I daily feel, for you and your dear children. Your and their loss is great indeed. More——But stop, my friend: the sluices of sorrow ought not to be kept open, but the torrent of grief abated, lest it swell beyond the bounds of Christian moderation and overwhelm the soul. How favorable to mourners is the blessed Gospel! Gaze not, therefore, on the dark side of the cloud. The black and sable dispensation is tinged with radiant beams of the Sun of Righteousness, which portend a glorious coming day. Could you hear the dear departed spirit, her language would be, "Refrain from tears; I am well: weep not for me."

Consider, my dear friend: He who gave her, reserved a superior right to her: this she, through grace, sweetly acquiesced in: and though she gave herself to *you* for a time, yea, till time with her should be *no more*; she gave herself to the Lord in everlasting convenant, never to be forgotten. The Lord, her first, her *best* husband, was not willing to bear her absence any longer, and therefore sent his chariot to convey her home, saying, "Arise, my fair one, and come away."

My friend, you will likewise consider, that you and *she* are not far separated; for although all communication be now broken off, you are yet, and will forever, continue in the same house, even the house of mercy; that divine, capacious, and beautiful structure which Jehovah hath said "shall be built up forever." In that house are many mansions. We are in the lower apartment, while she is admitted to the large upper room, where Jesus keeps the feast with his disciples; and by and by I hope the Lord will give us a gracious token, and say, "Come up hither."

You know, sir, it is an evil time; a gloomy prospect attends the land: her righteous soul may in mercy be taken from the evil to come. However, it is in the Lord's hands, who says, "Be still, and know that I am God." Difficulties and increasing cares, it is true, devolve upon you; but know that the Lord is all-sufficient. It makes not much, whether burthens be lessened or increased, if strength be but in exact proportion; and He who cannot lie hath said, "My strength shall be perfected in thy weakness; and, as thy day is, so shall thy strength be." Creatures are like candles; very useful, and always most prized, when the sun is absent; but if he arise, we can do without them. May the Lord arise and shine, and his glory light upon you and yours! As death does not separate from the Lord, neither does it divide the saints from one another. Your spirit and hers daily meet at the same *throne*; she to praise, and you to pray: therefore in that sense, though absent in the body, you are present in the spirit; and after a while you will meet in person to part *no more*; for "they that sleep in Jesus will the Lord bring with him." In the mean time, we are called to walk by faith, and not by sight; and He, in whom we may safely confide, hath declared, "All things work together for good."

It was once a reconciling thought to me in great trouble, that afflictions are compared in scripture to workmen; all employed, and busy in the Christian's behalf. They work for you: it might have been against you, as is frequently feared. They work together; not separately, but in happy harmony. I then thought, the more the better, if God direct and point out their employment; for the end to be accomplished, is "a far more exceeding and eternal weight of glory." As persons take pleasure in reviewing the industrious workman, so the Christian, with Paul, may rejoice not only in the Lord, but in his tribulation also. "I take pleasure in afflictions also," &c. If God send a great affliction (thought I), we may then view it as a fresh workman, engaged in our favor; and not only so, but look upon it as one who, in consequence of sing ular strength, will despatch business (though of a heavy nature) at a great pace. Thus those for whom they are employed will grow rich at last. Among others, let patience have her perfect work: she is a pensive, but a precious grace. Have, likewise, labors abundant in the Lord: Desire goes in search after celestial productions; Hope stands on tiptoe to view them; Faith goes to receive them and brings them home. Thus, the just shall live by his faith; for what Faith brings, Love cordially receives, and Volition bids it welcome. Joy sings, and makes sweet melody; Peace possesseth; Rest receives; and Fear ceaseth to quake, and Jealousy to tremble. How well is it for the soul, when tribulation worketh for her, and when every grace is active in her! Angels encamp about her, and God rejoiceth over her to do her good.—I would not be tedious: excuse my prolixity.

I remain, your affectionate and sympathizing friend, and I hope brother in the kingdom and patience of Christ Jesus,

ROBERT HALL.

INFLUENCE AND DUTY OF THE CLERGY.

The following suggestions to the clergy, are the conclusion of Dr Thayer's Address before the Berry Street Conference, last May. They deserve attention.

On what do the influence and power of the men of this profession now depend? On their fidelity in pastoral duty; on the solicitude they express and display for the rising generation; on their aptness to teach; on their might in the Scriptures; on the character of their public performances. We now search for the qualifications, which we learn from the preaching of Christ and his apostles, are *essential*, as the only criterion by which we can safely and correctly decide the measure of respect, confidence, gratitude, veneration which are the due of ministers. I trust we are all prepared to rejoice in this change of the ground, by which, in the judgment of mankind, the ministerial character is to be estimated. And it is not an ill-founded assertion, that there has been no time in which high moral and professional worth has been more known or regarded than at the present day. If you need evidence, look into our christian assemblies, where the truth is preached with simplicity, discrimination, and power. Look to the young, the middle aged, and the adults who appeal with earnestness to their ministers for instruction in the things relating to duty and to eternal life.

What then, brethren, have we to do to gain our full share of respect and religious influence? Our aim should be to perceive and to conform to the signs and exigencies of the times. If we do thus, living in an intellectual and reflecting age, we shall at once come to the conclusion, that eminence can only be attained by those in our profession who are distinguished for a knowledge of books and the world; who have familiar impressions of ecclesiastical history, and a critical acquaintance with the Scriptures. We shall cautiously avoid an immethodical and irrational style of preaching, and resolve not to imitate the eccentricities, and interlopements of heated and itinerating enthusiasts. At the same time it cannot be denied, that the excited state of Christendom loudly demands of christian ministers animation, engagedness, self-devotion, in all the appropriate duties of their office. Nor is this to be considered an entire fulfilment of obligation. We must be examples of personal propriety, prudence, and dignity. Our moral character must be irreproachable, seen and approved of all men. This our morality must be sanctified and carried to perfection by the reasonable faith which we preach and defend, and by an habitual and fervent glow of piety. From the divisions of christian sects, and their contrariety to the spirit and laws of the gospel, we infer another instance of high responsibility. Let it be our deliberate purpose and untiring effort to spread far and wide the principle, that sameness of opinion is not essential to the exercise of charity, nor a revealed term of christian communion. Let it be equally our aim, to remove the bars, by which, in pursuance of the creeds and dogmas of uninspired men, the table of the Lord is hedged, and to demolish the partition wall which separates his followers, that they may cordially unite in all christian offices. We must, in fine, be true to ourselves and our Master. If no stain rests upon our moral, christian, or ministerial character, we need not fear neglect, reproach, or ill-success. We may hope, in the providence and through the grace of God, to have a good degree of influence in guiding the course, forming the character, and fixing the immortal destiny of our fellow beings. We shall have all good and religious men to aid and support us in building up the kingdom which consisteth in righteousness, peace, and joy.

[For the Christian Register.]

REMARKABLE DOCUMENT.

MR EDITOR,—I send you for insertion in your paper, it you think proper, the following curious document.

Certain proposals, made by the President and Fellows of Harvard College to the reverend Ministers of the Gospel, in the several Churches of New England.

1. To observe and record the more illustrious discoveries of the Divine Providence in the government of the world, is a design so holy, so useful, so justly approved, that the general neglect of it in the churches of God is as justly to be lamented.

2. For the redress of that neglect, although all Christians have a duty incumbent on them, yet it is in a peculiar manner still recommended unto the Ministers of the Gospel to improve the special advantages which are in their hands, to obtain and preserve the knowledge of such notable occurrences, as are sought out by all that have pleasure in the great works of the Lord.

3. The things to be esteemed memorable, are specially all unusual accidents in the heaven—or earth—or water—all wonderful deliverances of the distressed—mercies to the godly—judgments on the wicked—and more glorious fulfilments of either the premises or threatenings in the Scriptures of truth—with apparitions—possessions—enchantments—and all extraordinary things—wherein the existence and agency of the Invisible World is more sensibly demonstrated.

4. It is therefore proposed, that the Ministers throughout this land would manifest their pious regards unto the works of the Lord and the operations of his hands, by reviving their cares to take written accounts of such *remarkables*; but still well attested and sufficient witnesses.

5. It is desired, that the accounts, thus taken, of those remarkables may be sent to the President or Fellows of the College, by whom they shall be carefully reserved for such a use to be made of them as may by some fit assembly of Ministers be judged most conducing to the glory of God, and the service of his people.

6. Though we doubt not that love to the name of God will be a sufficient motive to all good men to contribute what assistance they can unto this undertaking, yet, for further encouragement, some singular marks of respect shall be studied for such good men, as will actually assist it, by taking pains to communicate any important passages, proper to be inserted in this collection.

INCREASE MATHER, *President.*
JAMES ALLEN,
CHARLES MORTON,
SAMUEL WILLARD,
COTTON MATHER,
JOHN LEVERETT,
WILLIAM BRATTLE,
NEHEMIAH WALTER,
} *Fellows.*

Cambridge, March 5, 1694.

With the history of this document, Mr Editor, I should be grateful to you to make me better acquainted. I will presume to solicit from you an answer to the following questions.

1. Were any accounts of *remarkables* sent in to the President and Fellows of the College in consequence of this request.

2. If so, by *what individuals*, and *what* was *their contents*?

3. What use has ever been made of such accounts?

4. What were "the singular marks of respect which were studied out for the good men who should actually send in the best accounts of *apparitions, possessions, enchantments*, and all *extraordinary* things?"

5. Would it satisfy the opposers of the College, should its present government *bring it back* to the good old times of Cotton Mather, by employnig themselves in studying out some singular marks of respect for those ministers, who should furnish them with the best accounts of witchcraft?

By answering the above questions you will much oblige a constant reader. X. Y. Z.

[For the Christian Register.]

PROMOTION OF INTEMPERANCE IN BOSTON.

Mr Editor,—It is generally known that the Massachusetts Society for the Suppression of Intemperance have within a few weeks had two meetings; and many good things were said and published to promote the grand object of the society. Among the means proposed to accomplish the great work was the raising of funds, to pay agents who should be constantly employed in unceasing efforts—by lectures, &c.—in trying to convince the public that the major part of the evils, crimes, imprisonment and pauperism among us is the result of using ardent spirits.

I hope and have faith to believe, the requisite funds will be raised. The object of this note is, to suggest to the said society where and how the agents shall be employed. Boston is the place where these efforts are most wanted. The city, that gives fashion to all New England, is far behind the majority of the towns in the country in the temperance reformation. The writer has full belief in the final accomplishment of the blessed cause of temperance; but there appears to be a mighty obstacle that prevents the farther progress of the cause;—that obstacle is fashion. Yes, sir, it is the fashion for the first merchants in New England to import, to manufacture, to sell and to export this procuring cause of misery among men. With all their efforts in the temperance cause, it may be proved to a demonstration, that they make ten drunkards to every one whom they reform. Besides all who deal in this detestable stuff in this *honorable way* of importing, manufacturing, &c. there are more than seven hundred who are licensed by the most enlightened municipal officers in Massachusetts to deal out this fiery liquid in a respectable manner, in forms and portions to suit purchasers, from ten gallons to half a glass.

Suppose a clergyman of Boston was to go out into the country towns, and pourtray the heart rending evils of female prostitution, and at the same time receive a large revenue as proprietor of a house of ill fame in the city; suppose some of the members of the American Colonization Society should now be engaged in the slave trade, while their agent is calling on the public for funds to liberate those very same slaves;—with what disgust and detestation would such conduct be viewed by the public. There is in the opinion of the writer as much consistency in such supposed conduct as there is in the conduct of those merchants in Boston, who give one dollar in charity to reform one drunkard while at the same time they make ten dollars in profits on rum, that will be the well known means to make ten drunkards. Oh, how astonishing, how unwarrantable, that *men* professing to be the followers of him whose whole life was spent in making men happy, should let that root of all evil get such an influence over their conduct, as to impel them to spend their days in an occupation, which conscience, common sense and reason are continually reminding them brings wretchedness on their fellow men. Let such beware lest the crying sins resulting from intemperance do not rest on their heads. Let those who give fashion to New England set us country folks a good example: it will do us more good than preaching. I am well convinced that if the grocers in Boston would stop trafficking in ardent spirits, country retailers would soon consider it disgraceful and would quit it on that principle. Let the real friends of temperance in the city send their agents to these dealers in ardent spirits and convince them of the monstrous evil of their example, and the cause of temperance and humanity will go on with rapid strides—and the blessings resulting to mankind will be greater than the most sanguine friends of this cause ever anticipated.

A Countryman.

[For the Christian Register.]

TRACTS FOR COMMON READERS.

Mr Editor—In reading an article in a late number of the Christian Observer I have gathered up a few hints, which I beg to lay before such of your readers as have any agency in providing tracts for popular use; and I do it because in my travels over the country I have heard complaints, that many of this class of publications are above the common mind.

One requisite for this species of composition is a habit of conversing with the uneducated portions of society, and by this means catching their turn of thought and modes of expression. A few sentences given in their own style, and as far as possible in their own language, avoiding anything really offensive, will be more to the purpose than pages of finer writing.

We shall perceive, in regard to the uneducated, that there is a breadth in their manner of reasoning, a singleness in their ideas, and a strength in their expressions, such as they seldom find in the books which we place in their hands. It should then be our object, to divest all our strong points of every trifling circumstance that can possibly be spared. We must let them stand out in such full relief, that they cannot be mistaken, even at first sight: they must be stated in broad terms, and not weakened or obscured by long explanations.

We must carefully avoid perplexing our readers with doubts stated in order to be cleared, or difficulties suggested in order to be got over.

The most sensible ideas of an educated person are complicated, and his most simple style in common use obscure to an uncultivated mind. We are so accustomed to argument, that we use it without knowing when we do so; we scarcely know how to be plain without it; but in writing for uneducated people we should exclude *but, if,* and *wherefore,* &c.; no induction, however clear we may think it, will be clear to the generality of our readers. Instead of argument, let us use repetition—*not* vain in this case.

Our sentences must be short; for an uninformed mind cannot run far without confusion, and requires frequent stops.

The language of the uneducated abounds in metaphors, and so does ours; but they are taken from very different sources; and those most peculiar to ourselves may be unintelligible to them. In using figures, therefore, we must adopt such as belong to the class of readers, or the most obvious of our own.

In our tracts, the words are often long and unusual; the sentences are involved; and the sense is confused, from pains to make it clear. A friend of mine asked an old woman what she thought of the pamphlet she had just read; she answered, "I dare say it is all very right, for I see it was written by good Mr ——, but our great clumsy hands cannot take hold of such fine threads; we want a large rope, that we can feel and turn about." What an admirable hint is this to writers for the uneducated, and to *preachers* too.

I am often grieved, in hearing sermons to country congregations, at their complexity of thought. The preacher may reject every word beyond two syllables; but if his *rersoning* require fixed attention, if in short he carry on two ideas at a time, half of his congregation will not underst and him.

New Hampshire.

[For the Christian Register.]

THE VALUE OF A KIND DEED.

Mr Editor,—In the life of Thomas Firmin. the eminent London merchant, whose name has long been celebrated for his charities, I find the following strange account of the punishment of Judas. The writer had been recounting the charitable deeds of Mr Firmin, and by way of illustrating the value of this excellent grace in the sight of heaven, he adduces the opinion of another writer, that the punishment of the traitor was mitigated on account of a deed of charity. P.

I have read somewhere, (but so long since, that I forget the author's name, and the subject of his book,) that the punishment of Judas, who betrayed our Saviour, is, that he stands on the surface of a swelling, dreadful sea, with his feet somewhat below the water, as if he were about to sink. The writer saith, besides his continual horror and fear of going to the bottom, a most terrible tempest of hail and wind always beats on the traitor's naked body and head; he suffers as much by cold, and the smart of the impetuous hail, as it is possible to imagine he could suffer by the fire of purgatory, or of hell. But, saith my author further, in this so great distress Judas has one great comfort and relief; for whereas the tempest would be insupportable, if it beat always upon him from all sides; at a little distance from him, and somewhat above him, there is stretched out a sheet of strong coarse linen cloth, which sheet intercepts a great part of the tempest. Judas regales himself by turning sometimes one side, sometimes another side, of his head and body, to the shelter of this sheet. In short, the sheet is such a protection to him, that it defends him from the one half of his punishment. But by what meritorious action, or actions, did Judas deserve so great a favor? Our author answers, he gave just the same quantity of linen cloth to a certain poor family for shirting. It had been impossible that this gentleman should hit on such a conceit as this, but from our natural opinion of the value and merit of charity; it seems to us a virtue so excellent, that it may excuse even Judas from some part of his punishment. I can hardly afford to ask the reader's pardon for this tale; I incline to think, that divers others may be as well pleased with the wit of it, and the moral implied in it, as I have been, who remember it after above forty years' reading, without remembering either the author, or argument of the book.

[For the Christian Register.]

SECRET PRAYER.

When we read the minute directions respecting *secret prayer* given by Christ to his disciples, and giving great force to his directions, by contrasting this duty as enjoined by him with the practice of the hypocritical Pharisees, Matt. vi. 5, 6, 7, every sincere disciple will feel the obligation to discharge the duty of secret prayer, safely secluded from the eye and ear of others. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret," &c. "Not to be seen or known of men" in the performance of this duty, is so distinguishing a feature, that I have often been surprized and pained by the disclosure of it, as practised in relation to deceased persons, in funeral discourses and biographies. How could it be known? Can the bosom companion have betrayed her trust!

I now state a fact, having full evidence of its truth; and it is here introduced, as affectingly corresponding with the above views. One of the Committee in New York for distributing Tracts sent a number to a young man for distribution in the city, and at the same time wrote to him, proposing several questions for him to answer. In one of the questions, the writer asks—Do you pray for a blessing on your labors, in this work? or in words to this purpose. The young man wrote in reply—*God knoweth.* A word fitly spoken, how good is it!

I owe an apology to this amiable and pious youth for giving this for publication, as he has no idea that it would ever appear from the press. Indeed the writer is not personally acquainted with him. The fact was incidentally mentioned in his presence by one who had the best means of knowing the fact. He to whom the letter was in answer, could not wish to conceal it. I say, I know not this youth, but I know his *heart,* from this fact; and I trust, if this meet his eye, he will be on his guard against spiritual pride, the bane of Christianity, but will "serve the Lord with fear, and rejoice with trembling." Senex.

CHRISTIAN REGISTER.

BOSTON, AUGUST 20, 1831.

SUPPRESSION OF INTEMPERANCE.

We have inserted a communication on this subject, and also some extracts from a circular addressed to the citizens of Albany. The latter was presented to our notice in the Journal of Humanity, the editor of which paper, desirous of 'its adoption in the city of Boston,' requested 'editors in Boston to give it a place in their columns.' The particular method of exterminating this vice there proposed is one concerning which we think doubts may be well entertained. The signing and exchanging of pledges seems to us a measure of uncertain advantage; but a union of effort, and above all a union of purpose and feeling in removing this pest of civilized life every one should desire, and we are anxious as far as lies in our power to promote. There is every thing to encourage the attempt to suppress intemperance; theory and the result of experiment concur in recommending it; self interest and benevolence unite in urging upon us the duty; our love of our families, our regard for the interests of society, our patriotism, prompt us to the same exertions. The voice of reason and the sentiment of the heart say the same thing. The drunkard himself in his sober moments approves our purpose.

The change which has been effected of late years in the use of ardent spirits is one of the remarkable circumstances of the age. We have never seen any thing like a full discussion of the causes and means to which this change may be attributed The writings and labors of temperance societies have borne a great part in the work; but we do not conceive that they are entitled to the whole praise of securing this improvement in the habits of society. Other influences have been felt, other causes were at work before they began; intemperance had been preparing the way for its own overthrow by the extent to which it had carried its ravages; it had partially aroused public sentiment against itself. Societies however have done great good, and much remains for them to do. We believe that the charge brought against Boston in the papers which we have noticed is just. This city, though the first to undertake a war against the enemy, has been less vigorous than many other places in its prosecution. The editor of the Journal of Humanity speaks in language of plain rebuke.

In the United States, temperance societies are established in New York, Albany, Philadelphia, Baltimore, Washington, Charleston, S. C., and New Orleans; in Great Britain, there are societies in London, Liverpool, Manchester, Leeds, York, Hull, Glasgow, Dublin and Belfast. To *this* testimony in favor of the necessity and efficiency of temperance societies, we may add *that* of upwards of two thousand towns and villages in different parts of our country, and probably of several hundred in Great Britain and other nations of Europe. The good policy of these measures, sanctioned as they have been by the united wisdom of America and Europe, has also been tested by experience. They have every where been attended by the most beneficial results; in numerous instances, speedy and decided reformations have been effected; the sources of intemperance have been discovered, the remedy applied, and society relieved of the complicated and enormous evils of which it is the cause. In this country the incipient stages of the system were hardly in operation, before it commanded—what our free institutions, and our boasted intelligence and elevation of character had failed to procure for us—the praise and imitation of Europe. It has been pronounced by our greatest and best men, and by the spontaneous voice of the people, a national blessing; and it promises to the whole world an earlier and more complete enjoyment of the blessings of Christianity and civilization.

But from this opinion respecting the necessity and usefulness of temperance societies, Boston practically dissents. Those measures, which the best portion of the civilized world has decided to be requisite for the suppression of intemperance, have never been adopted by her citizens. They have no city temperance society, nor indeed any means of concentrated and efficient action. Why is this? Are they so free from the influence of this vice as to be wholly relieved from the necessity of effort? or have they in their sober judgment decided that the friends of temperance are all mistaken, and that the formation of societies is useless? Facts too notorious to require rehearsal are a sufficient answer to the first question; and as to the second, the citizens of Boston would be the last to maintain its affirmative. The duty of effort is too apparent to be questioned. Boston cannot, without dishonor and reproach, longer refuse to cooperate for the advancement of a cause which promises so much to our country and the world as that of temperance; nor can she with safety longer delay to eradicate the evil from her own bosom.

Of the expediency of the measure heresuggested we are not fully satisfied. Perhaps a city society would be the best instrument that could be raised; but it seems to us that the Societies now in existence might at least put forth their exertions. Let the Massachusetts Society for the Suppression of Intemperance fulfil its purpose—has it not almost given a pledge?—to employ one or more agents in this city. Let the American Temperance Society do the same.—Whatever be the particular course adopted, we do hope something will be done speedily. We see too many examples of this vice in our walks through the streets not to wonder at the insensibility of the people. It is high time that they were awake and in earnest about the matter.

The Religious Telegraph, published at Richmond, in some recent letters from a traveller in Great Britain, gives some facts respecting the use of ardent spirits in Scotland and Ireland, which may be new to most of our readers.

The cause of temperance, as you know, has been prospering of late in all parts of Great Britain and Ireland, but most of all, I believe in Scotland. Ulster in Ireland, and the western counties of Scotland have taken the lead. The first temperance society in this kingdom, and perhaps the first in Europe, was formed at New Ross, near Belfast, by the Rev. Prof. Edgar, and the Rev. Mr Cazze, in August, 1829. About the same time a meeting was held, and in October afterwards a society was formed in Greenock, which was, I believe, the first society in Scotland.—There were in Ulster in the beginning of this year, upwards of 7000 members; and perhaps 10,000 to 12,000 in the whole of Ireland. In Scotland there were reported, in January 25,000; in February 30,000; in March 33,500; and in April 36,500 members. This good work is but in its infancy in this country, but, judging from the zeal of its friends, the character and the amount of their publications, and their success hitherto, there is not the least doubt of their ultimate triumph.

The necessity for these exertions is manifest from a single fact. In 1830, it is reported, the quantity of ardent spirits consumed in Ireland alone was 14,000,000 gallons, the cost of which is estimated at six millions of pounds sterling, or upwards of twentysix millions of dollars. This sum would give upwards of $50 a piece to 500,000 families now nearly in a state of starvation. It is estimated that the sum expended for spirits in Ireland in the last three years would give nine guineas or $42, to every family in the island. Sixty years ago the consumption amounted only to 500,000 gallons. At this rate of increase, from half a million to fourteen millions in sixty years, there would soon have been "a nation of drunkards" in the old world as well as in the new.

You do not need to be informed that where there is drunkenness there is poverty. And such poverty—so extreme and so general—as is visible on the whole face of society, in the south and west of Ireland, I never before saw, nor adequately conceived of. Houses of industry, hospitals and asylums of every sort, in this city, [Cork,] are all full, and their overflowings meet me at every corner. Benevolent families, which can no more than support themselves, are regularly waited on, by the more decent poor, for the leavings of their tables. Under these, there is a still lower class of paupers, who appear in the streets, of all ages, and in all forms and degrees of wretchedness, soliciting your charity "for the honor of God;" "for the sake of the virgin;" or "for the good of your soul." As I never before witnessed such *poverty,* so, in this connexion, I will remark, that I never before saw such extensive and costly and fortune-making *distilleries* and *breweries* as are to be seen in and about the city of Cork. How many sober and independent families they have distilled into drunkards and beggars, another day will determine, and will determine also the proper reward for a life so employed.

In Scotland, one of the temperance publications informs me, the amount of distilled spirits consumed would average five gallons to a man yearly. And yet it is only fifty years since the first distillery was established in Glasgow, and since there were but four distilleries in all Scotland. In Glasgow there are now 1800 shops licenced to sell ardent spisits.

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About the first of March a temperance society was formed in Cork, upon the usual principle of abstinence. * * * Should the priests patronize it, as I presume they will, the cause must prosper, and particularly among those who most need its influence. In Kilkenny, as a fellow stage passenger informed me, the sabbath was greatly profaned by shops which retailed sprits. The town authorities having failed to put down the nuisance, the Roman Catholic Bishop undertook its removal. He denounced it from the pulpit, told the people he would lay his curse, and the curse of the congregation upon all who in any way countenanced the practice. And, said he with an air of triumph and an appropriate gesture, "the Bishop was the boy that put it down in two weeks."

ANTI-SLAVERY MEETING IN LONDON.

We have just received the Anti-slavery Reporter of May 9. It contains an account of an anti-slavery meeting at Exeter Hall in London. "This," the Reporter informs us, "was the most numerous meeting of the friends of the anti-slavery cause probably ever yet assembled in England under one roof. The new and spacious hall where it met, and which is capable of containing nearly three thousand persons, was filled to overflowing long before the procceedings commenced; and multitudes went away without being able to obtain admittance." The meeting was successively addressed by Lord Suffield, the chairman, Mr Buxton, Sir James Mackintosh, Dr Lushington, Rev. Daniel Wilson, Mr O'Connell, Mr Shiel, Mr Pownall, Rev. J. Burnett, Rev. R. Watson, Mr Evans, Mr George Stephen, and Rev. J. W. Cunningham. These addresses were all animated and some of them impassioned and eloquent. They breathe throughout a high moral feeling, a deep abhorrence of slavery, a burning zeal for its abolition, and a firm conviction that this consummation is rapidly approaching. The speakers generally advocated *immediate* abolition, and the expression of this opinion was in most cases received with "great cheering." One of the resolutions adopted was, "That the object of this meeting is the entire extinction of negro slavery."

From what passed at this meeting we infer, that though the present ministry is in favor of the entire extinction of slavery, they are not prepared for the measure of immediate abolition. There can, however, be no doubt, that measures for the gradual or immediate abolition of slavery throughout the British empire will be proposed, with the sanction of the ministry, at the present session of Parliament, and in all probability be carried.

We offer no apology to our readers for so frequently calling their attention to anti-slavery proceedings in Great Britain. We cannot believe that Christians will be uninterested in any attempt, which is made to relieve eight hundred thousand of their fellow men from the foulest oppression and degradation which ever disgraced humanity. But if we could suppose that American citizens cared nothing for the wrongs and sufferings of the negroes in the West Indies, there is another point of view, in which it cannot be denied that the subject has an intense interest in this country. We refer to the effect which the abolition of slavery in the West Indies may produce upon the black population of our southern states. That it, with other causes, will ultimately lead to the abolition of slavery in that region we entertain no doubt. But we cannot help feeling some apprehensions that if nothing be done in the southern states to alleviate the galling yoke of slavery, the abolition of the institution among our neighbors may excite disaffection and insurrection among the slaves in this country We trust no one will accuse us of any desire to excite the slaves to rise against their masters. We should deeply regret if they should be betrayed into any acts of violence, since we are well aware that such acts must end in the ruin of all those by whom they are attempted. We have merely expressed our fears. We can only pray that Heaven will lead the legislatures of the southern states to give that measure of justice to their slaves, which alone can avert the horrors of insurrection and bloodshed.

THE BIBLE SOCIETY QUESTION.

The question which was started at the last anniversary of the British and Foreign Bible Society by some ultra-Orthodox members, and was cast out by so decided an expression of opinion from the majority, is not likely to go into that oblivion which it merits. Its friends seem determined to keep it alive, and will probably bring it forward again at the next annual meeting. Several pamphlets have already appeared on both sides. The Eclectic Review treats this as a question between Episcopalians and Dissenters, and makes out a tolerably good case of proof, that the object in introducing it was to secure the control of the institution to the Establishment. The Christian Observer however, which is devoted to the interests of the Established Church, concurs with the Eclectic in censuring the unwise zeal which threw this firebrand into the Society.

The conduct of the men, who undertook to show their reverence for the Bible by abusing and excluding those who believe according to the words of the Bible, that 'there is one God, and one Mediator between God and men, the man Christ Jesus,' has been commended and imitated in Scotland. A difference of long standing has existed between the British and Foreign Bible Society, and the Edinburgh Bible Society. On the last anniversary of this latter Society the proceedings were such as to entitle it to the name, which its members seem to have been anxious to acquire for it, of a Trinitarian institution. The New York Observer appends to the account here given, which appears in that journal as copied from a Scottish paper, a note published by 'Mr Greenfield the editor alluded to,' in which he asserts his Orthodoxy in quite sufficiently plain and strong terms.

The report noticed at some length, the causes which still prevented the co-operation of the Edinburgh, as well as the Glasgow and other Scottish Societies, with the British and Foreign Bible Society. The continued employment of Professor Kieffer as an agent at Paris was particularly dwelt upon, more especially as the only proof of that gentleman's orthodoxy ever brought forward, was the fact of his being a member of the congregation of Messrs. Goepp and Boissard, of Paris, both of whom are known to be deeply tainted with the Socinian or Neologian heresies. The appointment of the editor of Bagster's Comprehensive Bible as Superintendent of the Translations was also dwelt on at great length, and the Neologian sentiments found in the Comprehensive Bible were particularly pointed out. The proceedings at Exeter Hall, on the last anniversary of the British and Foreign Bible Society were also brought forward, and the refusal to separate from the management of the parent society those who denied the divinity of Jesus Christ was, of itself, a sufficient ground for the Edinburgh Society continuing its present course.

On the motion of Mr J. A. Haldane, it was then proposed, that, in order to unite together all who profess the fundamental truths of Christianity, without distinction of name or party,—"The society shall consist of all who are disposed to promote the objects of the Institution, being Protestants, professing their belief in the doctrines of the Holy Trinity.

The second resolution, proposing the adoption and printing of the report, was agreed to, after a powerful address by Mr Robert Haldane, seconded by Mr Robert Paul, who had been present at the meeting at Exeter Hall, and expressed his regret at what he there witnessed.

The Rev. Dr Macfarlane, of Glasgow, in an eloquent speech, moved the third resolution, which was forcibly seconded by the Rev. A. Carson, of Ireland, viz,—"That this meeting, pledged by every true principle to the maintenance of the purity of the Word of God, and to the rejection of all corrupt agency in its circulation, rejoice in the continued and increased steadfastness of this country to the great doctrine on which the Edmburgh Bible Society is based; and they observe, with pleasure, the signs of its growing influence in England, where the authority of the principle, resting as it does on the truth of the Bible, and made evident even by the experienced fruits of the opposite system, will, they trust, by degrees come to be generally acknowledged; as every where in the end it must prevail."

UNITARIANISM THE OLDEST FAITH.

Many speak of Unitarianism as a new doctrine, supposing that its revival in these latter days is in truth a new creation. This is not so. We firmly believe that the immediate disciples and apostles of our Lord were Unitarians, to a man,—that the primitive converts were so also without exception,—and that it was not until after considerable accessions to the Christian church were received from the bosom of heathenism, that the doctrine of the Trinity was introduced.

This fact is very well stated in the following passage, which we find in a late Monthly Repository.

It is a common, but extremely erroneous opinion, that Unitarianism is a religion of yesterday; that it cannot rank among the number of its adherents such eminent fathers as Athanasius and Augustine, or such distinguished reformers as Luther and Calvin; and that, instead of being adapted to the capacities of the poor, and of mankind at large, it rests for its support upon criticisms and refinements of the most specious but delusive kind; and like some of the ancient schemes of philosophy among the Greeks, is unintelligible to all but the initiated few. To those, however, who are properly informed on such subjects, it is well known that these charges owe their origin to a system of the grossest misrepresentation; that Unitarianism existed in the Christian church long before the doctrine of the Trinity was even thought of; that it constituted the belief of the mass of Christians till the beginning of the third century; that after this period, its doctrines were gradually corrupted; that from the time of the first Christian emperors, its professors were openly persecuted, and coerced by the strong arm of the civil power; that during what are usually called the dark ages, its glory was obscured by that cloud of ignorance and superstition in which every form of Christianity was then shrouded; and that when the light of the Reformation dawned, it burst forth with a splendor too brilliant, and a lustre too intense, for the benighted minds even of the Reformers themselves.

Not only did the ancient Unitarians invariably assert that theirs was the doctrine of the Christians of the primitive ages, but candid Trinitarians in modern times have acknowledged, that during the first three centuries of the Christian era the Son was considered to be inferior to the Father, and regarded as a created being. Among writers of this class we may rank the learned Ecclesiastical Historian, Mosheim; Matthias Flacius Illyricus, one of the most able and zealous of the Lutheran Reformers; M. Jurieu, an eminent Protestant divine, and rigorous defender of the orthodox faith; and Dionysius Petavius, the celebrated Jesuit. Nor is this all; for Justin Martyr, an eminent Christian father of the second century, speaking of Christ's Deity, expresses himself more like an humble apologist, introducing a new doctrine, than the advocate of a system which had been sanctioned and rendered venerable by time; and Tertullian, who flourished a few years later than Justin, gives his direct testimony to the fact, that Unitarianism was the doctrine held by the mass of unlearned Christians of the Latin as well as the Greek church in his own age.

Nor let it be supposed that Unitarianism had no advocates in ancient times among the learned. Several are mentioned by ecclesiastical writers, whom the orthodox found it impossible with all their threats to silence, and who clung to the primitive doctrine concerning Christ amidst evil report as well as good report. Of these it may be deemed sufficient to mention the names of Paul of Samosata, Bishop of Antioch; Marcellus, Bishop of Ancyra; and Photinus, Bishop of Sirmium; men who were equal in learning and in piety to any of their contemporaries, and of whom any denomination of Christians might be justly proud.

LATE PUBLICATIONS.

The Reports of the American Unitarian Association, prepared for the Sixth Anniversary, May 24, 1831. Tract of A. U. A. No 49, 1st series.

This Tract gives an account of the proceedings of the American Unitarian Association at its last anniversary. It contains the Reports of the Treasurer and the Domestic Secretary of the Society, which were read at the meeting, and a very brief sketch of the addresses made on the occasion. It includes also the Report of the Foreign Secretary, which for want of time was not read at the anniversary.

The Reports we think will be read with much interest. The report of the Domestic Secretary presents an account of the proceedings of the association during the past year, from which it is very apparent that it is exerting a great and increasing influence on the community. It mentions, among other things, that the amount received for sales of the Tracts of the Society was more than double the amount received for similar sales in four preceding years.

This Report also contains some judicious and well written remarks upon the progress of religious opinion and true piety in our country, especially among Unitarians.

The Report of the Foreign Secretary gives some interesting information in regard to the situation of Unitarians in Great Britain and Geneva. The circumstance of the writer's having himself visited those countries, and having paid particular attention to the state of religious opinion in them, renders this Report highly valuable. It is calculated to put an end to some erroneous impressions which have been prevalent among us in relation to the belief of Unitarians in Great Britain.

We have ourselves read these reports with great satisfaction. They are free from the exaggeration and coloring too often found in the statements of annual Reports, and which so materially diminish the confidence, and of course the pleasure, with which they are received. We find in them just and discriminating, and at the same time encouraging views of the condition and prospects of Unitarian Christianity at home and abroad, and they form together a valuable, we doubt not they will prove an acceptable, number of the first series of Tracts, published by the Association.

The Executive Committee have done wisely in thus adopting these annual Reports into their regular series of publications; furnishing, as they do, interesting religious intelligence; and at the same time exciting to earnest religious action. In this view, they may be regarded as a practical exhortation to a duty by many misunderstood or greatly depreciated, of a true christian zeal.

The Young Duke by the Author of Vivian Grey. We cannot but regret the favor with which the novels of fashionable life, that are daily appearing in England, are received in this country. We do not mean to proscribe all works of this class without discrimination; but too many of them will be found by the practical moralist deserving of severe reprehension. Among these we think the 'Young Duke' may be mentioned. This work contains the story of a young man, who, inheriting an immense fortune, abandons himself to a career of licentious dissipation. A story on this ground work might be made to teach an excellent moral. But this is not the case with the work before us. The vices and follies of fashionable life are painted in colors not to repel, but to attract. The whole story is imbued with the spirit of a sensual and conventional morality. Lying, gambling, duelling, defrauding creditors, and adultery, are represented by the author, not as crimes, but rather as the agreeable amusements of youth, which, though not perhaps strictly correct, are by no means unbecoming in a young man of rank and fortune. It is true that the author is often speaking of the ennui and wearisomeness which must accompany a round of dissipation. But he appears to make these complaints, not because he despises enjoyments which debase the moral and intellectual character, but rather because he regrets that no stimulants can be found which can bring back the first relish of pleasure. Almost all the merits of the Young Duke are its pointed and epigrammatic satire and the brilliant wit of the conversation. But the style is overflowing with affectation, the author constantly straining to write better than he can, and to express sentiments which he never felt. Besides this he is ever obtruding himself upon the reader in tedious pages of sentimentality and self conceit.

We have felt it our duty to make these remarks upon the Young Duke. We cannot prevent works of this character from being reprinted among us, but every conscientious person ought to exert himself to restrain their circulation as much as is in his power.

SUMMARY.

Mr Monroe. An Eulogy on the late Ex-President Monroe, written by request of the City Council of Boston, will be pronounced on the 25th inst. at the Old South Church, at 4 o'clock P. M. by the Hon. John Quincy Adams.

Atheneum Gallery. The annual exhibition of paintings at the Atheneum Gallery commenced on Monday last. The collection is said to exceed any exhibited in former years.

Minister to England. Mr Van Buren, minister to the Court of St James, embarked at New York, for London, on board the ship President. He is accompanied by his two sons, and Mr Vail, his Secretary of Legation.

David Williams, the last of the captors of Major Andre, died lately at Rensellaerville, N. Y., in the 79th year of his age, and was buried with military honors.

Kentucky Elections. From the latest intelligence respecting the recent elections of representatives in Congress from Kentucky, but little doubt is entertained that a majority of the delegation are friendly to Mr Clay.

The Mother of Washington. The Treasurer of the Monumental committee acknowleges, in the Fredericksburg Herald of the 8th inst., the receipt of $725, towards erecting a Monument to Mrs Washington, on or near the spot where her ashes repose. Of this sum $350 was collected in New Orleans.

Mount Auburn Cemetery. It is gratifying to the friends of this establishment to observe that the number of subscriptions, originally contemplated to be one hundred, has been rapidly filled up. At a meeting of the subscribers a superintending committee has been appointed, and it has subsequently been determined to keep open the subscription list until the number of lots taken shall amount to two hundred. This course has been taken to accommodate those persons who have recently offered their names as subscribers, and those who may do so hereafter, and likewise to provide for the more extensive embellishment and security of the place.

To correct erroneous impressions in regard to the expense likely to be incurred by individuals concerned in this undertaking, the committee have thought it necessary to state, that no necessary expense will devolve on any subscriber beyond the price of his lot, which at present is sixty dollars. It will be left optional with proprietors to enclose their lots, or leave them open, to erect costly monuments, or simple ones, or none,—to plant shrubs and flowers, or to leave the soil in a state of nature. No other conditions can be annexed to the conveyances, than such as are necessary to prevent defacement, and to secure a general protection.

To provide for single interments of persons whose friends may not feel able to incur the expense of a lot, it is proposed that one or more public lots shall be set apart, to be under the same general protection as the rest of the cemetery.

It is a part of the original design of this establishment, though not an obligatory one, that interments shall be made in single or separate graves, rather than in tombs. The abundant space afforded by the extensiveness of the tract which has been purchased, precludes the necessity of constructing vaults for the promiscuous concentration of numbers. It is believed that the common grave affords the most simple, natural and secure method by which the body may return to the bosom of the earth, to be peacefully blended with its original dust. Whatever consolation can be derived from the gathering together of members of the same families, is provided for by the appropriation of lots, each sufficient for a family, while the provision that the same spot or grave shall not be twice occupied for interment, secures to the buried an assurance of undisturbed rest, not always found in more costly constructions.

On the same subject another consideration may be added. It is desired that the place may become beautiful, attractive, consoling,—not gloomy and repulsive, —that what the earth has once covered it shall not again reveal to light,—that the resources of art shall not be wasted in vain efforts to delay or modify the inevitable courses of nature. It is hoped, therefore, that any sums which individuals may think it proper to devote to the improvement of the place of sepulture of themselves and their friends, may be expended above the surface of the earth,—not under it. A beautiful monument is interesting to every one. A simple bed of roses under the broad canopy of heaven, is a more approachable, a far more soothing object, than the most costly charnel house.

Charitable Institutions in London, March, 1831.

General Hospitals and Infirmaries,	16
Infirmaries and Institutions for particular complaints,	27
Lying-in Charities,	47
District and other Visiting Societies,	14
Pension and Annuity Societies,	9
Professional and other Associations for the Relief of its Distressed Members,	40
Societies for General Relief,	18
Penitential and Correctional Institutions,	11
Miscellaneous Benenevolent Institutions for general and particular objects of humanity,	25
Societies for the distribution of Bibles and Tracts,	13
For Religious Objects in general.	21
Missionary Societies,	18
Education do.	42
Provincial and District do.	13
Sunday School and Religious instruction do.	12
Total,	336

Silk Manufacture. An intelligent gentleman in the vicinity of Lowell, has commenced a series of numbers in the Lowell Journal, on the manufacture of silk. His communications will consist of extracts from the writings of Mr D'Homergue, who is said to be the only gentleman, at present in the United States, acquainted with every branch of the business. We think the subject important and the information interesting. The two first numbers have appeared. We do not doubt that they will be read with pleasure. After a few introductory remarks, the writer commences his series with a letter from Mr D'Homergue, to the Speaker of the House of Representatives.

Washington, February 23, 1831.

SIR,—The "bill for promoting the growth and manufacture of silk" having been reported by the Committee on Agriculture, several members of the Congress have, in consequence, asked of me some information as to the productiveness and relative value of this branch of industry. I take the liberty, Sir, to submit to you the following facts in reply, which I respectfully pray you to communicate to the honorable House over which you preside.

In one acre of land there are 43,560 square feet, on which may be planted 3000 mulberry trees. These will yield, at the age of seven years, 90,000 pounds of leaves, producing 7,500 pounds of cocoons. At twentyfive cents per pound, these cocoons would sell for $1,875.

These facts, Sir, are deemed sufficient to prove the superior profits to be derived from the culture of silk. I may be allowed to add, that, in the space of seven years, from 1821 to 1829, France and England imported *raw silk* to the amount of $340,000,000. In proof of this enormous importation, the documents are now in the Library of Congress.

I have the honor to be, with great respect, Sir,
Your very humble and obedient servant,
J. D'HOMERGUE.

To the Hon. ANDREW STEVENSON,
Speaker of the House of Representatives.

We are gratified to learn, from a gentleman who has recently consulted Mr D'Homergue, that he is willing to come to Lowell and erect all the necessary machinery for reeling the silk from the cocoons, and preparing it for the loom, whenever the quantity produced will justify the expense. When sufficient encouragement shall be offered, either by the government or individuals, he will open a school for the instruction of such persons as may wish for the information, in the art and mystery of all branches of this profitable business. Several gentlemen in this vicinity are planting extensive nurseries or mulberry trees, and we have reason to believe, that sufficient quantities of cocoons will be produced, in two years, to justify the erection of a filature at this place.

The process of raising mulberry trees is extremely simple, and instead of improving them by transplanting they are improved and will grow more rapidly than such as are left in the seed bed. The dwarf or bush mulberry, which is the most productive and profitable, will grow upon a light sandy soil, that is not suitable for the cultivation of other plants. On such land the seed should be sowed in April, or early in May, and if the ground could have a dressing of muck from swamps or meadows, before the seed is planted, it will yield more bountifully. One ounce of seed on five square rods of land will be as much as can conveniently be cultivated; and if they are intended to be transplanted, when one year old, the rows may be eighteen inches apart; but if they are intended to remain in the seed rows, they should be three feet apart. Nothing should be planted between the rows, for it will be profitable for the purpose of renewing all harrow, between them, the ground in good order. In two years from the time the seed is planted, the leaves will be fit for use. Several gentlemen in this vicinity will have thirty or forty thousand young trees to sell next spring, at a very moderate price, to any persons who are disposed to try experiments.

Silk Manufacture, No. 2. The culture of silk, has from the first colonization of this country, more or less engaged the attention of the American people, yet nothing has resulted from it beyond the fabrication of an inferior kind of sewing silk, which can only be applied to domestic uses. Those who have written on the subject have in vain attempted to discover the causes of this failure. It appears to me that the whole may be referred to one single cause—the want of knowledge of the art to transform the produce of the American silk worm into a saleable article. Cocoons, it is well known cannot be transported across the ocean; for in 10 or 15 days they become mouldy, and are of no value. Therefore it is necessary that the silk should be extracted from them, before it can be shipped to those countries where it is manufactured. But that cannot be profitably done without a perfect knowledge of the art of reeling it, to suit the various kinds of stuffs to be made out of it, and that art, simple as it may appear, requires much time and labor to acquire, in order to make the material fit for sale. So long as the art of making *exportable* silk shall not have been introduced into the country, there will not be sufficient inducement for the American Farmer to attend to the production of silk worms.

Why is the best silk employed and turned into sewing silk, for which there is always waste or inferior silk enough, and why is not the best silk kept for the loom? The answer is obvious—because the people do not know how to prepare it in any other form, so as to make it fit for sale.

We have great confidence that the enterprising and distinguished patrons of domestic industry, and American manufactures will not omit this favorable opportunity for erecting the necessary machinery to prepare the raw silk for foreign markets. If a Filature shall be erected at Lowell, they may purchase and prepare for market, all the cocoons in New England, and thereby supersede the erection of similar machines. The industrious farmers of Connecticut are extending their plantations of mulberry trees to an almost unlimited extent; and will be compelled to erect a filature in that vicinity; unless there shall be one erected in some neighboring State where they may find a market for their cocoons. One gentleman on the bank of the Connecticut river has planted the present year two hundred and fifty six ounces of white Italian mulberry seed, from which he will grow several millions of trees, and his neighbors are following his example. The facts within the knowledge of the writer of this article, justify him in the opinion, that thirty millions of trees will be produced the present year, in addition to the large stock on hand, in the small state of Connecticut. This fact should not discourage our farmers from commencing their plantations, for if each state in the Union should produce one hundred million of trees, the demand for raw silk could not be satisfied.

Statue of Copernicus. Our admiration of the character of the Poles is increased, when we see them surrounded by dangers, and hazarding their existence in a contest for their rights, with a superior power; manifesting their enthusiastic respect for genius and for science. While the planets continue to revolve, the name of Copernicus will render Poland illustrious.

On the 11th May last a superb colossal bronze statue, which had been erected by the Poles to the memory of Copernicus at Warsaw, was first unveiled to the public. The Philomathic Society, after attending divine service in the church of the Holy Cross, adjourned to the open place, when the venerable Julian Ursyn Niemcewitz from the raised platform of the monument addressed the assembled multitude with singular eloquence and power, and the words falling from the lips of a man more than eighty, moved whole masses of the listeners now to enthusiastic plaudits, and anon to tears. He said that three centuries had passed since Copernicus had been gathered to the bosom of that earth whose motion round the central sun he had revealed. That the forgetfulness of the great services of the great was usually succeeded by the outbursts of grateful remembrance, and that posterity often dragged forth to immortal memory the names which had been resting in temporary oblivion. He spoke of this as the fate of Copernicus, and he honored with deserved plaudits Staszye, who had defrayed half the expenses of the statue. He mentioned Thorwaldsen, who had modelled it. "Now," said he, "after ten years lingerings, shall every Polish heart vibrate with the satisfaction that beams from every Polish eye; and the sun on which Copernicus turned in perpetual gazing shall for the first time visit his image with its glorious beams." At this moment the tapestry fell which covered the statue, and he continued:—"Henceforward ever present wilt thou be. Highest, happiest of the eternal! The honor of thy country—the glory of thy race. Let thy influence, watching over the temple of the national muses,* guard it from all degradation, and aid the propagation of all knowledge and all truth. And how infinitely happy am I in the privilege of having lived to extreme old age, to perform this honorable office—*nunc dimittis, Domine, servum tuum*" Every head was uncovered—every face turned towards the statue—and the heavens, which for three days had been cloudy and dark, broke out into sudden brightness and sunshine. There was a burst among the people as if a miracle had really been wrought in celebration of the great festival, and a band of musicians and singers suddenly broke forth from the cupola of the Philomathic Society's edifice with a hymn, of which what follows is a close translation:

"O sun of glory! Let that glory shed
Its most concentred radiance on his head—
On him the orbits of the stars who drew,
And nature's mysteries lore and language knew;
Illustrious man! Sarmatia's grateful tongue
Has to the echoing world thy honors rung;
Though Lechian voices loudest speak—yet all
In blending accents hail thy festival!"

And after a short pause of breathless silence:

"Son of the earth! to whom the power was given
To measure the mysterious march of Heaven,
Be welcome now to fame's necropolis
And take thy seat in glory and in bliss."

It seemed as if Urania, aided by the music of the spheres, had herself been calling him to her own celestial regions. Never was witnessed so superb an apotheosis.

The inscription on the pedestal, which is of grey Polish marble, is eminently striking and simple.

"Nicolas Copernico
Grata Patria."

It is repeated in Polish on another side. On the third are the seven planets of the old planisphere.

* Hall of the Philomathic Society, just opposite.

Polish Names. We presume that many of our readers, as well as ourselves, have found it difficult to pronounce the names of the Polish Commanders. A correspondent of the Advertiser, furnishes a facility, which we copy, sincerely hoping that it will remove the difficulty. The last example Szcz,—something, pronounced *Shtsh*,—something else, is almost as easy as Gulliver's Houwhnnms.

The pronunciation of the Polish names, which now frequently occur in our foreign news, has been the occasion of small attempts at wit (as the writers probably considered it) which a Pole might with equal justice retort upon the English language, especially if printed so incorrectly as foreign names generally are. The rule by which we are to regulate the pronunciation of Foreign names is not yet well settled. To those who would adopt the mode of pronouncing used by the natives of foreign nations, the following brief view of the sounds of the Polish letters may be acceptable, and will be sufficiently exact for general use:

The *vowels* are sounded as in French and Italian.—There are no dipthongs, properly speaking, every vowel being pronounced either separately or conjointly, with more or less force and distinction. The *consonants* are pronounced as in English, with

The *w* is sounded like *v*; w a v e l, *Vavel*; PONIATOWSKY pronounced *Poniatovsky*; PULAWY, *Pulavy*.

——*c*, like *tz*, never like *k*; as PAC, and CECORA, pronounced *Patz, Tzetzora*, POTOCKI, *Pototzki*.

——*g*, like *g* hard; as, in *big*; as OGINSKI.

——*ch*, like the Greek X, or the Scotch *ch* in *Loch*; as, *Chrepiowicz, Lech*.

——*cz*, like the English *ch* in *which*, equivalent to *tsh* or *tch*; as, CZARTORYSKI and CHODKIEWICZ, pronounced *Tshortoryski, Chodkievitch*.

——*sz*, like the English *sh*; as WARSZAWA, *Varshava*, STASZYC, *Stashutz*.

——*szcz*, like *shtch* or *shtsh*; SZCZERBIEC, pronounced *Shtsherbietz*.

——*rz*, like the French *j* in *je, jour*, &c. with a slightly audible sound of *r*: as, BZEWUSCI, pronounced *Kjevuski*; SZCZEBRZESZYN, *Shtshebrjeshyn*. JANECZEK.

FROM EUROPE.

We find very little from abroad important or interesting. From *England* we learn that the Reform Bill has passed the House of Commons and that its fate in the House of Lords was considered doubtful.

The Poles have been engaged in a few skirmishes, but nothing decisive has occured. Marshal Paskewitch has arrived at the head quarters of the Grand Duke Michael to take command of the army; having landed at Memel, and travelled through East Prussia.

The State Gazette says that Bobruisk, on the Beresina, was taken by the Lithuania patriots by the following stratagem;—The Governor had ordered 1000 wagons with provisions for the fortress, to be delivered as soon as possible. The patriots, disguised as peasants, and with their arms concealed, entered the place with the wagons, surprised and took the Governor, and got possession of the place without farther opposition.

The Russian Generals commissioned for the destruction of Poland seem to be struck with a singular fatality. Since the tragical death of Diebitch, Gen. Sacken, Governor of Paris in 1814, has gone mad; Rudiger has been attacked with the cholera morbus; Kreutz has fled before Chlapowski; and Geismar has received sentence of ten years' banishment in Siberia, for having suffered himself to be beaten by the Poles.

When Diebitch first marched upon Warsaw he was at the head of 150,000 men, the very flower of the Russian army. On the 25th of February this army, headed by a General who had acquired more reputation than any Russian warrior since Suerroff, and with 250 pieces of cannon, was beaten, after a long and sanguinary conflict, by an army of Poles amounting to but 60,000 men, of whom only 35,000 were regular troops, and with only 60 pieces of cannon. At Ostrolenka, too, about 30,000 Poles, or one half of the army at Praga, withstood Diebitch's army of 90,000, reinforced as it has been by the Guards and fought it for two days, remaining in possession of the field of battle on the night that terminated the engagement, and causing the enemy three times their own loss. This is a proof of moral power over brute force, which equals anything that history presents on her most splendid records.

MARRIAGES.

In this city, yesterday morning, by Rev. Dr Lowell, Mr Lucius Reed, of Baltimore, to Miss Abba Sumner Harris, of Boston.

By Rev. Mr Ripley, Mr John Clendennin to Miss Charlotte Ann Child.

In Cambridgeport, by Rev. Mr Gannett, Mr Peter M. Howard of Boston, to Miss Margaret, daughter of Mr Thomas Revahan, of Medford.

In Salem, Mr Israel Ward to Miss Sally Gerrish.

DEATHS.

In this city, on Saturday, Mr Joseph S. Andrews, aged 40, son of Mr John A. late of North Berwick, Me.; on Monday morning, suddenly, Mr John Longley, 54; Daniel Messenger Richardson, son of the late Mr E. T. F. Richardson, 13.

In Cambridgeport, Capt. Andrew Newell, aged 99.

In Dedham, Mr Jonathan Colburn, aged 59.

In Newbury, Mrs Lydia, wife of Mr David W. Jackman, aged 29.

TO PHYSICIANS.

THE BOSTON MEDICAL AND SURGICAL JOURNAL.—*Published weekly and monthly.*

The design of the Boston Medical and Surgical Journal is to offer to the Physician and Surgeon, in a convenient form, and at short intervals, facts and observations which will be useful in actual practice.

Its weekly form adapts it admirably well to the brief periods of leisure for reading enjoyed by active practitioners of the Healing Art, and enables the Editor to make it the earliest herald on this side the Atlantic, of newly discovered remedies, of new and enlightened modes of practice, and in fact of all those lights which are shed and shedding so abundantly abroad on the advancing steps of Medical science. The Original Department is also enriched by many Communications of rare value; and, under the Boston Head, there is given a sketch of whatever of interest is going on in the Medical World. Every number contains sixteen large octavo pages, making two volumes a year of 420 pages each.

This Journal is also published on the 1st of every month in Parts, each Part comprising the numbers of the preceding month. These are stitched in a neatly printed Cover containing the Table of Contents, Medical Advertisements, &c., and are promptly forwarded to those subscribers who prefer receiving the work in this form.

The price for either the Weekly or Monthly Series, is $3,00 a year in advance, $3,50 if not paid within three months, and $4,00 if not paid within the year.

CLAPP & HULL, *Publishers.*
184 *Washington Street, Boston Mass.*
3teopis August 24

JUST published by L. C. BOWLES,
THE SCRIPTURAL INTERPRETER.
Vol. 1. No. 2.

CONTENTS.

Translation and Exposition—Matt. iv. 1—11.
The Temptation of Jesus Christ.
Why is the Bible so little understood?
Knowledge of the original circumstances important in reading the New Testament.
The Gospel history entitled to belief.
Acquaintance with Sacred geography.
Maps of Palestine.
General features of Palestine.

WHITMAN ON REVIVALS.

Just published by GRAY & BOWEN, the *Second Edition* of "A Letter to an Orthodox Minister on Revivals of Religion, by BERNARD WHITMAN," pp. 58, 12 1-2 cents.

"To those who are desirous of seeing a faithful exposition of the modern policy with regard to revivals, which appear to be the 'last hope of the Orthodox'; of the manner in which they are *got up*, of frequent prayer meetings, whispering meetings, inquiry meetings, anxious meetings, four days meetings, visiting from house to house, and other machinery; of its unchristian fruits; of the absurdity of ascribing them to the "special influence of the Holy Spirit," and pronouncing all who oppose them, among whom are many of "the most distinguished of the Orthodox themselves," the enemies of Christ—this pamphlet will prove highly acceptable." August 24.

CONCORD ACADEMY.

The Fall Term of this Institution will commence on Monday, Sept. 5th. A small number of pupils can be accomodated with board in the family of the Preceptor, where particular attention will be paid to their moral as well as their intellectual improvement. Terms $30 per quarter, for boys, and $25 for girls, including tuition, board, and washing.

P. ALLEN *Preceptor.*
Concord, Mass. Aug. 31.3t

JUST published by GRAY & BOWEN No. 41 Washington street, *An Abstract of Vaters' Tables of Ecclesiastical History,* by FRANCIS CUNNINGHAM. 3tis. August 24.

THE MORAL CLASS BOOK.

RICHARDSON, LORD & HOLBROOK, have just published THE MORAL CLASS BOOK, or the Law of Morals; derived from the Created Universe, and from Revealed Religion. Intended for Schools. By William Sullivan, Counsellor at Law.

'Nil enim prodest lædere non possit idem.'

'The statutes of the Lord, are right; rejoicing the heart:
The commandment of the Lord is pure; enlightening the eyes.' Psalm xix. 8.

Extract from the Preface.

"The plan of this volume is to search out the original principles of morality. They are supposed to have been found in the laws of the created universe. We have endeavored to prove, that this universe must have proceeded from Supreme Intelligence, Almighty power, and unbounded goodness; that it is one connected, and dependent system of being: that physical, intellectual, moral, and religious man, is necessarily a part of it; that his relation to the universe, can be diserned and understood by the light of reason, that what he thus learns, is confirmed, and sanctioned, by Divine revelation. Beyond this we do not go; and beyond this we need not go, since it is thus disclosed, and made certain, *that the law of morals is the will of* GOD.

'It may be supposed, that such an inquiry would necessarily lead to peculiar, and even to sectarian opinions, in religion. This consequence does not follow. If it did, there is no call to introduce it into this volume; nor is it introduced. We know, and respect the differences which exist, in religious opinions, in this free land. With these, on this occasion, we have no concern. The sole purpose is to illustrate the principles of that morality which all denominations of Christians respect.' aug 13.

NEW CHILDREN'S BOOKS.

This day published by GRAY & BOWEN, No. 141 Washington Street, the "Teacher's Gift to his Pupils, with numerous engravings."

—ALSO—

Just published for the Boston Sunday School Society, "Ellen and Mary, or the Advantage of Humility;" "Mary Smith, or the poor little girl who knew how to do good."

The above publications of the Sunday School Society, are intended for Sunday School Libraries, and are sold at a low price. A liberal discount is made to Booksellers. August 6.

LIBERAL PREACHER, *for August.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for August, 1831.—Conducted by an Association of Clergymen. New Series, Vol. I. No. 8. Containing a Sermon by Rev. W. B. O. PEABODY, on '*The New Commandment*,' John xiii. 34. August. 6

TEACHER'S GIFT.

Just published, by N. S. SIMPKINS, & Co. Court Street, *The Teacher's Gift to his Pupils,* with numerous engravings.

—From the Author's Preface.—

His design has been simply to draw from the common events of life, which every child must notice, a practical illustration of the value and necessity of religion and virtue. He has therefore taken for his subjects the daily occurrences that presented themselves in the immediate circle of his acquaintance, and anything in short, which might impress the youthful Christian with the *one great truth* that religion is essential to our happiness, and that there is no situation in life to which it would not impart new pleasure.

August 6. 3t.

SECOND HAND CLASSICAL BOOKS.

For sale at the Christian Register office.

Schrevelius's Lexicon.
Young's Dictionary,
Virgil,
Sallust,
Cæsar's Commentaries,
Cicero De Officiis,.

These books are generally in good order, and may be obtained at quite a reduced price. June 11

POETRY.

[From the Edinburgh Literary Journal.]

PRAYER.

Go when the morning shineth,
Go when the moon is bright,
Go when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Fling earthly thought away,
And, in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee,
All who are loved by thee;
Pray too for those who hate thee,
If any such there be.
Then for thyself in meekness
A blessing humbly claim,
And link with each petition
Thy great Redeemer's name.

Or if 'tis e'er denied thee
In solitude to pray,
Should holy thoughts come o'er thee
When friends are round thy way;
Even then the silent breathing
Of thy spirit rais'd above
Will reach his throne of glory,
Who is Mercy, Truth, and Love.

Oh! not a joy or blessing
With this can we compare,
The power that he hath given us
To pour our souls in prayer!
Whene'er thou pin'st in sadness,
Before his footstool fall,
And remember, in thy gladness,
His grace who gave thee all.

[From the New Monthly Magazine.]

TRUTH.

Friend, Truth's best of all. It is the bed
Where virtue e'er must spring, till blast of doom;
Where every bright and budding thought is bred,
Where Hope doth gain its stength, and Love its bloom.

As white as Chastity is single Truth,
Like Wisdom calm, like Honor without end;
And Love doth lean on it, in age and youth,
And Courage is twice arm'd with Truth its friend.

Oh! who would face the blame of just men's eyes,
And bear the fame of falsehood all his days,
And wear out scorned life with useless lies;
Which still the shifting, quivering look betrays?

And what were Love, if he not its star:
And what were all the Sky—if Falsehood gray
Behind it like a Dream of Darkness lay,
Ready to quench its stars in endless, endless night?

MISCELLANEOUS.

[For the Christian Register.]

MR GARRISON'S ADDRESS TO THE FREE PEOPLE OF COLOR.

MR EDITOR,—I have read with great interest a pamphlet bearing the title of "*An Address delivered before the Free People of Color in Philadelphia, New York, and other cities, during the month of June*, 1831, *by William Lloyd Garrison*." This Address, though certainly not without its faults, must we think do good. The strong sympathy which the author expresses for those whom he addresses, and the sincerity of which they can have no reason to doubt, must be soothing and grateful to a people who too generally meet only with contempt and indifference; and this alone, were this all, is a good worth doing. But this is not all. He gives them sound and judicious advice, such as is calculated to promote not only *their* interest, but the well-being of every community of which they form a part. He exhorts them to self respect, to earnest efforts for their own moral and intellectual improvement; and recommends to them always firmly to defend their own rights by all lawful means. Education he justly assures them, will be the most certain means of giving them an equal station in society with the whites. In this connexion he mentions the college which it is proposed to establish at New Haven, for the instruction of colored youth. We sincerely hope this project will succeed, and that their own exertions will be aided by the liberality of their friends. We rejoice in the prospect of what must prove of such incalculable benefit to their cause, as the means of procuring the highest advantages of education. Yet surely it is to be lamented, that the absurd and unchristian prejudices of the whites should by denying young men of color access to already established colleges, render such a step necessary. For why should there be one college for the white and another for the black youth? Could the exertions which are now making for the establishment of this college, procure the education of an equal number of colored youth at some of those which already exist, we should think the scheme a better one, as it would have a tendency to diminish the estrangement and separation of the two races. Every thing which is like building up a wall of separation between them is, so far, objectionable. And in this view the propriety of one part of the advice given in this Address seems questionable; though it may be that the necessity of the case requires it. The people of color are advised always to support each other, by buying of and employing each other, in preference to whites engaged in the same occupations. If the whites will not employ colored mechanics or traders, they must in self defence employ each other. Yet it were to be wished that a word of caution had been added, lest the measure be carried too far. For surely mutual intercourse of any kind is desirable, and must tend very powerfully to soften prejudice, and produce kind and neighborly feelings between the black man and the white. Would it not be better that it should be white people rather than black, who should make a point of supporting an honest and industrious man, struggling to make his way in the world, against the peculiar difficulties arising from his color, and the childish prejudices of his neighbors. We believe that in most cases these prejudices are more childish than wicked, calling rather for pity than resentment from our colored brethren.

It were to be wished that this Address, containing so much that is excellent, were entitled to more unqualified praise. Unfortunately the author does not appear to possess the happy faculty of presenting his subject to the reader, and leaving himself out of view. On first taking up the pamphlet, the reader is repelled by the most uncalled for and almost ludicrous egotism in the preface. The Address itself is disfigured by occasional flights of oratory not in the best taste. Let it not, however, be for a moment suppposed, that we are objecting to his use of strong language in speaking of slavery and its kindred subjects. Strong and feeling language seems the only language appropriate to a subject, in which the happiness of one and the virtue of another large portion of our community are so deeply concerned; and the tone of quiet indifference usually employed appears entirely out of place. But it is to be lamented that the author of this Address should not be more aware of the injury that is done to the cause of truth, by not presenting truth in its true colors. By false eloquence, exaggerated expressions, and unmeaning flourish, the most important truths and correct sentiments may be made to wear the air of being only the creations of an excited imagination. It is perhaps in part this unfortunate defect of style, which has procured for this gentleman, as he informs us in his preface, the epithets of "madman," and "fanatic." It is scarcely necessary to say that we are not of the number who think these epithets deserved. We notice faults which are but too apparent in this and his other compositions, only to protest against the injustice of permitting them to blind us to the merit of his unwearied zeal and persevering efforts in the cause of humanity, or what is of still more consequence, to the essential correctness and great importance of those principles he supports.

J. C.

SUPPRESSION OF INTEMPERANCE.

The friends of temperance in Albany, N. Y. are making an effort to banish the cause of drunkenness. [illegible] societies of the place have concurred in a Circular, addressed to the inhabitants, in which, after noticing the mischiefs, personal and social, of intemperance, they urge the duty of immediate cooperation in exterminating the vice. The method which they propose for effecting this object is the signing of a pledge to abstain wholly from the use of ardent spirits excepting as a medicine. The wisdom of this particular measure, we know, is doubted by many persons; but the importance of the subject, the enormity of the evil, and the necessity of adopting some means of reducing and if possible of eradicating it no one can question. A large part of the Circular contains arguments and appeals as pertinent here as in Albany.

We are now prepared to say what we want to accomplish. It is to awaken the attention of our fellow citizens to these facts; to excite the public indignation against the insidious foe; to induce all to abandon the use and sale of ardent spirit, and discountenance such use in all over whom they have influence. All must be enlisted in it, or the work will never be entirely accomplished. It is true, we are engaged in a war of extermination; but we wield no other weapons than the truth exhibited in love and candor. We expect to conquer by nothing but a moral influence. You can now see what we want to accomplish, and what will be the results of our success. We shall dry up some of the deepest fountains of disease, crime, poverty, indolence, needless taxes, orphan's tears, and widow's broken hearts. Some may perhaps think we have an exaggerated view of things; but such a supposition can only arise from a want of minute observation of the scenes of wretchedness, poverty, and crime, which intemperance creates among us. Were we now to name any one evil within the power of man to remove, which is chief of all others, and yet to be removed by the simplest, easiest process—that should be Intemperance. If before the present year closes, all the alcohol now in the city and yet to come in could be consigned to the apothecaries for the compounding of medicine, or to the artists whose business requires it, it would be an immeasurably greater blessing, than if some neighboring State should put into our coffers 300,000 dollars, and ensure us a diminution of three fourths of our criminal trials and imprisonments, and of our alms house tenants. And now in view of these facts, can we appeal in vain, when it can be shown that never was there so dire a curse so entirely within our power to remove? It is the strongest of enemies—more terrible, cruel, and unrelenting than the Turk; and yet none was ever attacked with such absolute certainty of conquest. It is the most dire of all the plagues which have ever scourged our beloved country; and yet no epidemic could ever be so readily stopped in its ravages, were all but willing to have it stopped. It only requires a unanimous vote of the city of Albany, and tomorrow we are unburdened from the heaviest of our taxes—saved from the most malignant and destructive plague with which Heaven ever chastised us. Surely then indifference on this subject must be criminal, if it would be criminal to sit and see our neighbors' property devastated, their children beggared, their temporal and eternal prospects blasted, and yet make no effort to prevent it.

In the name of humanity, and for the honor of our venerable city, let us rise as one man, and break the chains of self imposed slavery. If the ruthless savage had invaded our frontier, surely the appeal would not be in vain—our young men would forsake their homes, their business, and risk their lives in their country's defence. But here is an enemy as real and as cruel; and where then is the spirit of '76, if we are unwilling to make a sacrifice, if such it be, of personal gratification or of pecuniary interest, that the community may be delivered from so great a curse? But you may inquire, What can I, a single individual do? Much. The city is composed of individuals. If every individual adopts the resolution for the public good, "*I will use no more ardent spirits*," then the work is accomplished; or if you singly adopt this resolution, the making it known will exert an influence on some one or more to do the same. This is the reason why your name is requested. *The pledge to others is not needed for your own sake.* Some have scorned to bind themselves in this way; but they have mistaken the design of it. It is not for yourself, but for others. Our forefathers *pledged* themselves to drink no tea under British taxation. Now is it not manifest, that, however firmly any number of individuals around Boston might have kept the secret resolution of drinking no tea, the moral influence of the country would have been wholly lost, had they not made this public *pledge*. And if you would see the moral influences of pledges on a larger scale, recur to the solemn day of '76, when the band of patriots rallied around the altar of Liberty, and *pledged* their lives, their fortunes, and their sacred honor. That pledge shook the political world. But these men did not pledge for themselves. It was to confirm the wavering; to present to tyranny a solid phalanx of men bent on liberty or death. We want their sons to imitate them. Almost all that has been accomplished already to diminish the amount of drunkenness from our land, has been effected by the temperate, who have publicly enlisted their influence in favor of total abstinence as the only effectual remedy. Your name may save one, two, one hundred, and ultimately perhaps a thousand, from the disgrace, the wretchedness, the grave of a drunkard.

Parents, we call upon you to enlist your children on the side of total abstinence. It will do them no injury, and may save one or more of them from ruin; and will make your family a little regiment in [illegible] your domestics, because it will increase the respectability, happiness, and value of this class of our citizens.

Masters of apprentices, *employers* of laborers and clerks, we call upon you as men possessed of influence to combine with us in a cause of the deepest importance to those who are under your charge.

Magistrates and *men elected* to public offices, we appeal to you as guardians of the general interests and protectors of the public morals.

Christians, professing to have the spirit of Christ, surely this appeal cannot be in vain to you. Your very profession is a declaration that you live for the glory of God, the good of man, and the advancement of truth, temperance, righteousness, and happiness. All these are to be secured to a very great extent by the success of the Temperance Reformation. To you we look with the fullest confidence, because you have already *pledged* yourselves to abstain from everything that will injure others.

To *Ladies*, we would suggest for imitation the example already set by the sisters of charity, and other influential females among us. Your influence is great; and the peculiar considerations are weighty, which urge you to enlist in this cause. While husbands, brothers, fathers, sons, have been drinking from the fiery cup, many of you have drunk in solitude the bitterest dregs in the cup of sorrow. Mothers, daughters, sisters, wives, we entreat you to throw your gentle influence around society, to hold it back from the enchanted cup of death. Surely your hearts will bleed at the facts we have recited. Surely you will unite with us. And with all your sex on our side, we shall feel that the work is more than half accomplished.

BENEFITS OF PRINTING.

We noticed a week or two ago a little work called the *Results of Machinery*. The following extract affords a fair specimen of the work, and will, we think, be interesting even to those to whom the facts mentioned in it are familiar.

It is about 350 years since the art of printing books was invented. Before that time all books were written by the hand. There were many persons employed to copy out books, but they were very dear, although the copiers had small wages. A Bible was sold for thirty pounds of the money of that day, which was equal to a great deal more of our money. Of course, very few people had Bibles or any other books. An ingenious man invented a mode of imitating the written books by cutting the letters on wood, and taking off copies from the wooden blocks by rubbing the sheet on the back; and soon after other clever men thought of casting metal types or letters, which could be arranged in words, and sentences, and pages, and volumes: and then a machine, called a printing-press, upon the principle of a screw, was made to stamp impressions of these types so arranged. There was an end, then, at once, to the trade of the pen and ink copiers, because the copiers in types, who could press off several hundred books while the writers were producing one, drove them out of the market. A single printer could do the work of at least two hundred writers. At first sight this seems a hardship, for a hundred and ninetynine people might have been, and probably were, thrown out of their accustomed employment. But what was the consequence in a year or two? Where one written book was sold, a thousand printed books were required. The old books were multiplied in all countries, and new books were composed by men of talent and learning, because they could find numerous readers. The printing-press did the work more neatly and more correctly than the writer, and did it infinitely cheaper. What then? The writers of books had to turn their hands to some other trade, it is true; but type-founders, paper-makers, printers, and bookbinders, were set to work, by the new art or machine, to at least a hundred times greater number of persons than the old way of making books employed. If the pen and ink copiers could break the printing presses, and melt down the types that are used in London alone at the present day, twenty thousand people would, at least, be thrown out of employment to make room for two hundred at the utmost, and what would be even worse than all this misery, books could only be purchased, as before the invention of printing, by the few rich, instead of being the guides, and comforters, and the best friends of the millions who are now within the reach of the benefits and enjoyments which they bestow.

The cheapness of production is the great point to which we shall call your attention, as we give you other examples of the good of machinery. In the case of books produced by the printing press you have a cheap article, and an increased number of persons engaged in manufacturing that article. In almost all trades the introduction of machines has, sooner or later, the like effects. This we shall show you as we go on. But to make the matter even more clear, we shall direct your notice to the very book you hold in your hand, to complete our illustration of the advantages of machinery to the consumer, that is, to the person who wants and buys the article consumed, as well as to the producer, or the person who manufactures the article produced.

This little book is intended to consist of 216 pages, to be printed eighteen on a side, upon six sheets of printing paper, called by the makers demy. These six sheets of demy, at the price charged in the shops, would cost four pence. If the same number of words were written, instead of being printed—that is, if the closeness and regularity of printing were superseded by the looseness and unevenness of writing,—they would cover 200 pages, or 50 sheets of the paper called foolscap, which would cost in the shops three shillings; and you would have a book difficult instead of easy to read, because writing is much harder to decipher than print. Here, then, besides the superiority of the workmanship, is at once a saving of two shillings and eight pence to the consumer, by the invention of printing, all other things being equal. But the great saving is to come. Work as hard as he could, a writer could not transcribe this little book upon these 200 pages of foolscap in less than ten days; and would think himself very ill paid to receive thirty shillings for the operation. Adding, therefore, a profit for the publisher and retail tradesman, a single written copy of this little book, which you buy for a shilling, could not be produced for two pounds. Is it not perfectly clear, then, if there were no printing press, if the art of printing did not exist, that if we found purchasers at all for this dear book at the cost of two pounds, we should only sell, at the utmost, a fortieth part of what we now sell; that instead of selling ten thousand copies, we could only sell, even if there were the same quantity of book-buying funds amongst the few purchasers as amongst the many, two hundred and fifty copies; and that, therefore, although we might employ two hundred and fifty writers for a week, instead of about twenty printers in the same period, we should have forty times less employment for paper makers, ink makers, book binders, and many other persons, besides the printers themselves, who are called into activity by the large demand which follows cheapness of production.

You will perceive, without having the subject dwelt upon, that if we could give you this book *cheaply*, we could not give it you *extensively;* that, in fact, the book would be useless; that it would be a mere curiosity; that we should not attempt to multiply any copies, because those whose use it was intended for could not buy it. It is also perfectly clear, that if, by any unnatural reduction of the wages of labor, such as happens to the Hindoo, who works at weaving muslin for about sixpence a week, we could get copiers to produce the book as cheaply as the printing press, (which is impossible,) we could not send it to the world as *quickly*. We can get ten thousand copies of this book printed in a week, by the aid of about twelve compositors, and two printing machines, each machine requiring two boys and a man for its guidance. To transcribe ten thousand copies in the same time, would require more than ten thousand penmen. Is it not perfectly evident, therefore, that if printing, which is a cheap and a rapid process, were once again superseded by writing, which is an expensive and slow operation, neither this book, nor any other book, could be produced for the use of the people; that knowledge, upon which every hope of bettering your condition must ultimately rest, would again become the property of a very few; and that mankind would lose the greater part of that power, which has made, and is making them truly independent, and which will make them virtuous and happy?

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Any Religious Society or Association, desirous of procuring 500 or 400 copies Psalms and Hymns *Belknap's Selection*, which have been some time in use can obtain them on favorable terms on application at this office. July 23.

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UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen*. Vol. IV.—No. 2.—(New Series.) For August, 1831.

CONTENTS.

Objections to Modern Revivals. On the sudden conversion of large numbers by the preaching and miracles of the Apostles. Unitarianism adapted to produce zeal. Original Poetry—To the memory of a Young Lady. Letter from William Roberts, a native East Indian Unitarian. Unitarianism in the West. Second Letter from a candidate for the Ministry. General tenor of the New Testament, regarding the nature and dignity of Jesus Christ—By Joanna Baillie—London, 1831. The Scriptural Interpreter, for July, No. 1, Vol. I. Exhibition of the Cambridge Theological School. August 1.

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RICHARSON, LORD & HOLBROOK,
July 9. School Book Publishers.

BERRY STREET CONFERENCE.

This day published by WAIT, GREENE & Co. "An address delivered at the BERRY STREET CONFERENCE," May 25, 1831. By Rev. NATHANIEL THAYER, D. D.

N. B. 'Sunday School Libraries supplied as usual.
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July 30. 3t

SIXTH ANNUAL REPORT OF A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 49, of the First Series, being "The REPORTS of the American Unitarian Association, prepared for the Sixth Anniversary, May 24th, 1831." 12 mo. pp. 44. GRAY & BOWEN.
August 6.

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